

LARGE CATE

CHISME FOLLOWING THE *god chis*
 order of the common authorized Catechisme
published for the use of his Christian friends
 and welwillers, the Inhabitants of
Worsopp, Gainsborough, and
 Epworth. *flower of fawcett*

By Richard Barnerd Ma-
 ster of Artes, and preacher of
 Gods word. *Gods word*



By me
goddard
Gods word
and for the
by me goddard

Printed by John Legat, printer to the
 Vniuersitie of Cambridge. 1602.

And are to be sold at the signe of the Crowne in Pauls
 Churchyard by Simon Waterston.

printed by John Legat printer

O be father which art in heauen
hollowd be thy name thy kingdom
com thy will be done in earth
as it is in heauen yns so this
day ouer dale bred and for gine
~~do this daye our dale~~

do this our lord gab abed as no
for gine them that eueryday
against do and lead do not
in totornation but dolme as
from enoll frothimis the kingdom
the power and the y glorify our
and ever amen

Under the fash

Under the fairest flower doth
nordom adore herts of hom take
heed my friend in deat for the
thy tears will moue

LARGE CATE

4

THIS ME FOLLOWING THE *god light faith*
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georg milo
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and we will the the

Enomy be giving god to my lord
with grace and with service

By me George miward
of bampton judge
commis of Gortinton
peace & common

Be it known unto
all men that I
George miward of
Bampton judge
commis of Gortinton



The first part of Catechisme.

Of our new birth.



Q. What is your name? **A.** I am called **Charles.** **Q.** God is gracious unto manuell say. **Benedicite** wholly the Lord with thine heart.

Q. Who gave you this name?

A. My Godfathers and my Godmothers, who with my father brought me to the minister into the Congregation to be baptized, & were especiall witnesses of the same, and subscrybes to God for me.

Q. Why were you baptized?

A. That I might be indged as a Christian, here amongst the professors of Christs name, & be receiued to them as a member of Christ, the childe of God, and an inheritour of the kingdome of heauen.

Q. Whereby may you now be certaine, that you are such a one indeede?

A. If I doe what my Godfathers & Godmothers promised for me.

Handwritten note in the right margin:
He that is your name growe
who was in the world
who was in the world

Of our thraldome.

The first part

Q. What did your Godfathers and Godmothers promise for you?

A. They did promise and auowe, these things in my name: the first was, that I should forsake the deuill and all his workes, the pomps, the vanities of this wicked world, and all the sinfull lusts of the flesh.

Q. What were you then bound to them, that you haue promised to forsake them?

A. Yea verely, by the corruption of my nature, I am a bondslaue to Sathan, prone to all vice, hauing the seede of all sinne in me, and a contemner of God and my neighbour.

Q. How can you then forsake them, or cease to doe all euill, being thus bound, and prone vnto it?

A. Not by any naturall power of my selfe, but onely by the grace of God when it is giue vnto me.

Q. Are you sure you haue forsaken them, are you not deceiued?

A. I am not deceiued; for I hate vnfaignedly the workes of the deuill, the worlds vanitie, all the vngodly manners of euery man: and labour by all good meanes to loue the workes of God, to followe the godly, and indeauour to kill speedily euery ill motion, but to cherish the good in my heart, by meditation, vowe, fasting, and praier.

Q. But can you tell me what are the workes of the deuill, the worlds vanitie, and the ill motions of the heart.

A. What-

A. Whatsoever I or any other, doe thinke,
speake, or doe, against the will of God reuea-
led by his word.

Q. What hath moued you to forsake the
deniall the world, and the flesh?

A. For that I haue learned, and doe per-
ceiue that these three be the onely malicious,
spirituall, powerfull, subtil, and continuall, e-
nemies of my eternall felicitie.

Q. What are the other things that your God-
fathers and Godmothers promised for you?

A. That I should belecue all the Articles
of my Christian faith; And diligently learne
Gods holy will and commandements, and o-
bediently walke in the same, all the daies of my
life.

Q. Where is this will of God to be learned?

A. Not from mine owne fantasie, or mans
wisdome, but onely out of the scripture, which
is the word written by his prophets and Apo-
stles in the bookes of the old and new testa-
ment, which is sufficient to teach vs all things
necessarie, that we need to belecue for our sal-
uation.

Q. What reasons haue you to perswade you
selfe, that this scripture which we hold, is the true
word of God and none other.

A. First from the pen-men, beeing many
and most of them simple and plaine persons,
who doe mutually consent, setting down their
owne faults without partialitie. Secondly from

learn
god's
holy will
and comm
andments
and o
bediently
walke in

the matter; aboue naturall mens reach; of mans creation, resurrection, last iudgement, and trinitie in vnitie: prophecies fulfilled in all circumstances. Thirdly, from the maner of speaking, peremptorily, approouing, or allowing, without sinister respects. Fourthly, from the effect, binding conscience, conuerting men, to hate euill life it selfe, for gods glorie. Fifthly the miraculous preservation thereof, with punishment of such, as seeke to ouerthrowe either it, or the professours thereof. Lastly that it ascribes all glorie to God, the maine end which it aimeth at.

Q. What meanes must you vse to come to the saving knowledge of this word?

A. I Daily reading. I I. Learning the Catechisme the grounds of religion. I I I. Hearing with minde and affection both read & preached publikely by Gods ministers. I I I I. Meditation in minde to vnderstand the doctrine gathered, and in heart to affeet the vles made; after I haue either read or heard it. V. Conference by asking of superiours and ministers, by reasoning with equals, and teaching inferiours, al in reuerence and humilitie, to vnderstand that I knowe not, to be resolute in that I doubt of, and to call to memorie what I haue forgotten. V I. Continuall prayer with practise of it in my particular calling.

Q. Doe you thinke you are thus bound to forsake the deuill, the world, and the flesh, to beleeue

of gods
word

confess

in God, to learne to knowe and doe his will, as they haue promised for you?

A. Yes verely, and by gods help so wil I endeavour to doe, or else were I vnthankfull to God my father, that hath called me into the state of saluation, making me his child: and also vnmindful of my sureties that haue so bound themselves for me.

Q. But tell me, how can any be suretie to god for you, than you should doe as they haue promised for you?

A. Beeing assured by faith, that the seed of the faithfull are blessed, they iudging me charitably to be one of them, did promise by the grace of God belonging vnto me in Christ, & the meanes which they would vse, I should performe the same.

Q. What are the meanes which they haue promised to vse?

A. That I should be taught so soone as I shall be able to learne, what a solemne vowe, promise, and profession, I haue made by the. I I. That they wil exhort me to heare sermons and to learne all things which a Christian ought to knowe for his soules health, but especially the creed, the Lords praier, the ten Commandements, and the doctrine of the Sacraments.

of godfathers

of godfathers

The second part.

Q. Let vs then see, whether they haue used those meapes, and howe you haue profited, rehearse the articles of your beleefe.

A. I belecue in God the father Almighty, &c.

Q. What doe you cheefly learne out of these articles of your Christian faith?

A. I. I learne to beleue that there is a God, and to beleue God, and also in him. II. That he is but one in substance, yet distinguished into the father, sonne, and holy Ghost, in person, proper tie, and manner of working. III. That this God hath a Church, to which onely he is truly knowne, and by the same sincerely worshipped.

Q. Howe can you be perswaded that there is a God?

A. I. By his created workes declaring. II. By my conscience accusing. III. By iudgements terrifying. IV. By order obserued in things, and Heathen authors consenting. V. By the scripture confidently auouching the same.

Q. What is God? we cannot tell, therefore tell me what a one he is.

*A. A spirituall substance, infinite in his beeing, a seuerie where present, in wisdom, foreseeing and rightly disposing all things: in
powe*

power doing what he list: in iustice, punishing
whome he will iustly: and in mercie to saue as
he pleaseth.

*Q. Howe doe you behold and conceiue of this
God?*

A. Not by any bodily shape, but spiritual-
ly by his word, as he hath therein manifested
himselfe, and by his workes of creation, pre-
seruation, and gouerning euery thing accord-
ing to his foreknowledge and appointment
therein, to his owne glorie.

*Q. What beleene you concerning God the fa-
ther?*

A. That he is God Almighty, in order the
first person in the trinitie begetting the sonne
from euerlasting of his whole substance: ma-
ker of heauen and earth, men and angels, and
all things els very good, onely by his word of
nothing, at the beginning in fixe daies, and stil
by his prouidence preserues the same for my
benefit.

Q. What was man especially made of?

A. Man consists of bodie and soule, the
first mans bodie was made of the dust of the
earth, but our bodies come by generation, and
are with his mortall: and both his and all our
soules by inspiration and are immortall.

*Q. What estate stood man in by creation, and
what a one did God make him?*

A. In the estate of innocencie, void of all
sinne, free from any punishment; so was made
after

raab e d e a f f c d e f f a d

Mans creation and fall *The second part*

after Gods image, that is, holy and righteous, hauing perfect knowledge of God & his will, as much as was needfull for him, and also readinesse of will in heartie affection with bodily strength to fulfill the same: and had withall the rule of all Gods creatures made for his benefit.

Q. How then came you into this corrupt state?

A. By the fall of Adam and Eve my first parents, wilfully disobeying God by the devils inticement, infidelitie and pride possessing their hearts, who stood and fell in the roome of all mankind.

Q. How can our soules be sinfull that come not by propagation, but by inspiration?

A. I. For that his soule was deputed for all soules of men naturally begotten. II. Because man sinned, and man is not man, before bodie and soule be knit together, which being conioyned, become together, as man, partaker of mans fall and corruption.

Q. Doth any thing of that image of God remaine yet in vs?

A. Yes: I. In the minde a certaine generall corrupt knowledge of nature concerning good and euill, to make vs inexcusable before God. II. In the conscience a power to re-prooue and repress in part vnbridled affections. III. In will a free though a weake choice in euery naturall, and ciuill action.

Q. What

Q. What evils doe we receive by this fall?

A. I. In the minde ignorance in heavenly things, vnaptnes to learne them, or to iudge of them aright, but apt to learne euill and to inuent the same. II. In conscience impurenesse to excuse sinne, not to accuse beeing dead or benumbed: and to accuse for wel or ill doing. III. In will want of power to will any true good, but to resist it, and onely to wil that which is euill. IV. In affection to hate good and runne after ill. V. In bodie fitnessse to begin sinne, by receiuing outward objects and occasions thereof by the senses, and also to execute the same, when the heart hath conceiued it, in word and deed: and this is called originall sinne, which is in euery man.

Q. Doe all men continue in this sinfull and cursed estate for ever?

A. No: but onely the Reprobate, whome God hath not decreed to saue, to manifest his iustice: for the elect beeing predestinate to eternall life, are in this world in their appointed time called effectually through Gods word & his spirit, iustified, and sanctified, and so shall continue in this estate of grace to be glorified, for that God will also shewe his mercie, and all for his owne glorie.

Q. Are none of the reprobate, euer in the estate of grace and Gods fauour?

A. No verely; though many of them indued with the common gifts of the spirit, may
in

in outward appearance, for a time, seeme to be of the elect, in the iudgement of the Church.

Q. Can any of the elect then be euer before God, in the state of damnation?

A. No indeede: albeit both before the conversion, and also after they be called, the falling of infirmitie, and lying a time in their sinnes, may appeare in shewe to the Church to be none of the elect; yet can they not fall away wholly or finally.

Q. May not men then live as they list, sithen be hering & reprobate cannot be saued, or an elect, be cannot be damned?

A. Not so: for that one elected cannot but use the meanes, which are ordained for him to walke in, to make his election sure to himselfe; which who so doth not cannot be saued.

Q. What beleene you concerning God the sonne?

A. That he is God the second person in the trinitie, Christ Iesus, the onely naturall son begotten of the father, our Lord, made man, conceived and sanctified by the holy ghost, ioyning two natures into one person, borne according to the promise, of the virgin Mary, who perfectly fulfilled the lawe, humbled in suffering vnder Pontius Pilate, crucified bearing vpon him Gods curse, and hellish torments, and by his blood shed paid the ransom for all my sinnes; and did purchase his fathers euerlasting loue towards me, whereby I am freed

freed from the curse of the lawe; and death eternall, who died and was buried, and beeing a while held captiue of death in the graue, he was exalted and victoriously rose againe the third daie, and ascended vp into heauen, and there he sits on the right hand of God his father, hauing all power in heauen and earth to rule and gouerne his Church, where his manhood doth and shall at all times (though in his godhead he be present with me euer) remaine, vntill he come from thence, to iudge vs all here on earth both quicke and dead at the last day: which day cannot be nowe farre off.

Q. Why should he need to bee both God and man?

A. That he might be the Mediatour betwixt God and man, to satisfie for sinne, which neither the manhoode nor godhead alone could doe.

Q. Why is he called Christ?

A. To declare that he was the promised Messias, and to signifie his offices, that he was annointed; not with materiall oyle, but with the gift of the spirit without measure, to be our king, priest, and prophet: from which name we are called Christians, and are by him kings, priests, and prophets.

Q. How is Christ a king?

A. He is king, not onely as God, but as he is the head gouerning Church without any generall vicar vnder him, by his word and spirit

Why is he called Christ?
Christus in grece

in immediately, making lawes, and ordaining ministers to the gathering together and preservation thereof. I. By destroying Sathans, his angels, vnbelaueers, idolaters, heretickes, Antichrist, and the whole kingdome of darkness.

Q. How is Christ a priest?

A. I. By satisfying for all the finnes of the elect, by his passion and fulfilling of the lawe. II. For that he maketh prayer continually to God for them.

Q. How is Christ a prophet?

A. By immediately revealing from his father, his word and meanes of saluation contained in the same.

Q. Why is he called Iesus?

A. To signifie that he is a Saviour to euery true beleeuer: neither is there any other meanes of our selues, or others, either in part or whole to obtaine saluation but onely by him.

Q. Why is he called Lord?

A. Because we owe all homage and dutie in loue to him, for our redemption.

Q. What beleeue you concerning the Holy Ghost.

A. That he is God the third person in the Trinitie, proceeding from the father and the sonne, who spake by the prophets, dwelling in the faithfull, sanctifying them in part in this life, working by the word and holy motions,

att'nter loathing of sin, and a heartie love of
righteousnesse, leading them into all truth, &
perswades them of Gods fauour, teacheth the
in praier, beareth them vp in temptation,
quickning, reniuing, and increasing his gifts
in them: that they may knowe, beleue, loue, &
doe that which is good: which he wil perfect
fully in the life to come.

*Q. Why did this God thus make, redeeme,
sanctifie, and hereto proferue you?*

A. That I might praise his name in living
godly, righteously, and soberly according to
all his commandements in my calling, in all
things, whatsoeuer my estate be in this present
world.

*Q. what doe you beleue concerning the
Church?*

A. That it is but one mysticall bodie, whe-
ther militant or triumphant, visible or invisible
in heauen or in earth, beeing a companie of
the Lords elect, holy by Christ, catholike, ga-
thered of the dispersed abroad, and hauing
speciall prerogatiues aboue the rest of man-
kind, communion with Christ, and one with
another by the bond of the spirit, the forgiue-
nesse of all sinnes, the ioyfull resurrection of
the bodie, and life euer lasting, whereof I be-
leue my selfe to be one, and therefore, that
the same things belong also vnto me.

*Q. What are the markes of the true church
here on earth?*

A. In-

A. Inwardly faith and love, outwardly (besides the vncertaine notes, of vniuersallitie, antiquitie, & consent) these two: Christs word truly preached, his sacraments rightly administered, whereto adde, faithfull prayer, and hea- ly discipline.

Q. Is the Church of Rome a true Church of Christ?

A. No, but of Antichrist the Pope, the cheife teacher of the doctrine of doome.

Q. What reason haue you to disallowe that religion?

A. For that it is a false religion. I. The author is the deuil. II. The manner used to uphold it are vnlawefull: 1. deceiued counsell: 2. vnwritten verities and forged authors: 3. falsifying the fathers: 4. corrupting scripture by adding thereto, Eccles. 9. 1. by taking from it, Heb. 1. 3. Mat. 19. 13. by false interpreting, Heb. 1. 3. 16. Rom. 7. 25. 5. retaining the people in ignorance by forbidding to studie the word, and teaching it in an vknown tongue. 6. pretending reuelations, and shewing lying miracles. 7. counterfeite holinesse. 8. bloodie persecution. III. The matter of their religion is vntueths, idolatrie, heresie, and nouelties invented by man. IV. The forme in the service ridiculous, by foolish gestures, carnal, by fleshy pompes and delights, their worship is hypocrisie. V. The ende to aduance men by worshipping of Saints, and extolling mans

Index ex purgato-
rius.

mans power and merits. VI. The benefit gotten is nothing, for to doe all in it, and because it keepes a man in the estate of damnation: for it allowes the breach of all the tenne commandements. 1. To feare God by mens doctrines. 2. To worship Images. 3. Magicke and comuring. 4. Idol-service. 5. Treason against Christian Princes. 6. Asyls for murderers. 7. Stewes, restraint of marriage. 8. Wages for no lawfull labour, to masse-mongers, and for deceits. 9. To breake an oath to a Christian made lawfully. 10. Concupiscence no sinne. VII. Gods iudgements against many of the most fierie professours thereof, which is neuer scene to happen to zealous and constant professours of the truth.

Q. What must be done to maintaine the Church and to overthrow heresie that destroyes the foundation, errors corrupting religion, scismes breaking the peace of the Church, and vices staining our profession?

A. I. To cleave onely to the written word, which is both in time before, and in authoritie aboue the Church, to iudge all controuersies in religion. II. To call sufficient men and ordaine them ministers to teach, allowing necessarie maintenance; but suffering no insufficient to creepe in, or abide still, neither the able to liue idly, by carelesnes, pride, or couetousnes. III. That there be a godly order established

Long miseria

16
blished and peaceably kept of every one without giving offence. I V. That there be a holy and right vse continually of reforming discipline, to admonish, suspend, and excommunicate obstinate offenders whatsoever.

Q. Are not the articles of your beleefe a prayer?

A. No; but onely a summe of the Gospel, which is the one part of Gods word, containing the promises of saluatiō by Christ, which I doe beleefe, & is also a rule by which I must examine my faith.

Q. What meane you by faith?

A. Not faith to worke myracles, which is past; nor historical, onely beleeuing that to be true which God saith: nor tēporarie, to know, professe, teach Christ, feare to commit sinne, sorrow after, to make satisfaction, destroy the wicked, to make many prayers, wishing heaven and to liue for a time in shew honestly, yet out of Christ: but iustifying faith is here meant.

Q. What is iustifying faith?

A. It is a gracious and true perswasion in my heart, grounded vpon Gods promises concerning Christ, whereby I doe applie him and all his benefits to my selfe, beeing assured that he is my wisdom, strength, righteousness, holines, and redemption, and that what he hath done, its as well done for me, as for any other: and so is mine, as if my selfe had done it.

Q. How came you by this faith?

A. By the holy Ghost, working the same

in-

Qa b b c o r d s of B b i f l m n o
4 9 7 1 v r e s f a m e r e d e d

inwardly by the outward word of the Gospell
preached ordinarily, and is by the same word,
sacraments, and prayer, confirmed, continued,
and increased.

Q. What profit reape you by this beleefe?

A. I a wretched sinner in my selfe, being
pardoned of sinne, and Christ given to me, and
in him the adopted sonne of God, and righte-
ous before him, my heart purged, my consci-
ence quieted, my imperfect workes doe please
him, all crosses are for comfort and further to
saluation: holy Angels tend vpon me, heauen
is mine inheritance: I am set at libertie from
the curse of the law, satan, the world and flesh-
ly lusts, without feare of death, damnation and
hell fire.

*Q. Hath eery one this faith, and so these be-
nefits?*

A. No: but onely such as shew repentance,
the fruit of faith.

Q. What is repentance?

A. It is a true turning of my thinde, will,
and heart wholly from the world, the flesh,
and deuill vnto God, with full purpose to at-
tend carefully to the counsell of his word and
spirit, and through the whole course of my
life, readily and constantly endeauour to fol-
low the same.

*Q. What are the true tokens of this true re-
pentance?*

A. 1. A continuall striuing of the flesh
and

will not for the

and spirit. II. A hatred of my former vanities, auoiding occasion, companie, counsell, or example to ill, with loue vnfaigned to the contrarie. III. Increase of peace in consciences with comfort in affliction for righteousnesse sake. IV. A ioyfull expecting and wishing Christs comming to iudgement.

Q. May not a man that truly repenteth, fall afterwards?

A. Yes indede, and into the same sinne, or some other.

Q. How then may a man be perswaded that his repentance was then true before?

A. 1. If this be of infirmitie, feeling before, and in the committing a dislike thereof; for after true repentance sinne is neuer wholly committed. 2. If that godly sorrow follow, which is not either for earthly shame, temporall punishments, hellish torments, or losse of heauen; but for displeasing God so mercifull a father: and this is called renewed repentance.

Q. How shall this appeare to be true?

A. 1. An viter loathing and condemning my selfe for the sinne newly committed, with desire and perswasion of pardon. 2. A godly anger and burning zeale against my selfe, with taking reuenge, vowing and practizing strictly the contrarie vertue for offending. 3. A watchfull care and continuall feare least I fall afterwards at any time againe into the same.

The III. part. T. A

Q. You said that your godfathers and godmothers did promise for you, that you should keepe Gods Commandements, tell me how many there be?

A. Ten, and are diuided into two tables.

Q. What doth the first table teach you?

A. The dutie which I owe vnto God in holines, whome I must loue with all my heart, with all my minde, and with all my soule, and with all my strength, set downe in the foure first commandements, containing the matter, manner, ende, and time of Gods worship.

Q. What doth the second table teach you?

A. The dutie which I owe vnto my neighbour, which is euery one in righteousness, whome I must loue as my selfe, set downe in the sixe last commandements, containing his dignitie, life, bodie, goods, credit, and more spirituallly all of them.

Q. Which be the commandements?

A. The same which God spake in the 20 of Exodus, saying, I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage, which is no commandement, but the preface vnto them.

Q. What is the first commandement?

A. Thou shalt haue none others gods but me.

Q. What doth this command teach you?

B 3

A. To

1.2. Commandment *The third part*

A. To make choise of one and the true God to be my God, and not to take that for God, which is not God by nature: the occasion whereof was the lusting after strange gods.

Q. What are the things forbidden by this commandment?

A. Ignorance of God and the truth, not to pray, distrust, impatience, pride, to feare, loue, or joy in the creature more then in the creator, to denie God, his word, power, presence, iustice, or mercie, openly or secretly in heart: securre without feare of God. The contrarie is commanded.

Q. What is the second commandment?

A. Thou shalt not make to thy selfe any graven Image, &c.

Q. What doth this commandment teach you?

A. I must neither worship false gods, nor this true God with false worship: but in spirit and truth as his word onely teacheth. The occasion of this commandment was our foolish desire of a carnall worship, and false conceit to be able to prescribe a manner of worship to God of our selues.

Q. What things are hereby forbidden?

A. Idolatrie, picturing of God, or Christ, papistrick, will worshipping good intents without warrant, our owne fantasies, mens traditions, worship of Images, pilgrimages: not to destroy errors, heresies, and monuments of idolatrie. The contrarie is commanded.

Q. What

Q. What is the third commandment?

A. Thou shalt not take the name of the Lord thy God in vaine, &c.

Q. What doth this commandment teach you?

A. Not to bereaue God of his honour that is due vnto him; but in all things to giue him his due glorie. The occasion of this commandment was our readines to despise God.

Q. What things are hereby forbidden?

A. To thinke or speake of God, of his word, or workes lightly, or contemptuously without reuerence: to sweare by any thing but by God; or by him, without a calling in our ordinarie talke, where neither Gods glorie, our brothers saluation, nor magistrate requirith it: to sweare falsely. So blasphemie, witchcraft, coniuring, and cursing; to denie the knowne truth; to professe pietie and liue wickedly: the contrarie is commanded.

Q. What is the fourth commandment?

A. Remember that thou keepe holy the Sabbath day, &c.

Q. What doth this command. teach you?

A. That euery day in the weeke I prepare my selfe to keepe the Lords day holy, that when it comes it be not prophaned, nor the publique worship of God letted, but furthered by me and mine. Occasion of this commandment, our aptnesse to fall from God, without daily meanes be vsed.

*Sway
mills
for Episcopians I am a
M.*

Q. What things are hereby forbidden?

A. To doe vnnecessarie labours without godlines and charitie, sayres, iourneies, sports, eating and drinking that may hinder deuotion: want of preparation to keep it ouer night, and early rising, by reading, teaching, meditation and prayer: not to goe ordinarily to our owne Church to heare our owne pastour teach: not to heare, or to heare carelesly, sleepily, with wearines, without purpose to aimed. To omit meditation, conference, the works of charitie, almes deedes, visiting the sick, admonishing offendours, comforting the weake, making peace, the ministers honest maintenance, schooles of learning. To omit ordinarily the preaching of the word, to preach in a strange language, vaingloriously, falsely, hypocritically, flatteringly, or by constraint: not to excommunicate obstinate offendours, to absent our selues from the sacrament, to obserue times.

Q. What is the fifth commandment?

A. Honour thy father and thy mother, &c.

Q. What doth this commandment teach you?

A. To preserue the dignitie of euery one by all meanes, that is any way to be preferred either by his place, age, or gifts: and that no waies I diminish the same. The occasion of this commandment was our proud and enuious nature that cannot abide to be vnder government,

uement, or giue men their due.

Q. What things are hereby forbidden?

A. Contempt of our betters, vnreuerent behauiour, to speake before them, to interrupt their talke, to speake to them without ciuill curtesie or note of reuerence: not to giue them their place, to passe by them, or they by me without humble salutation, to sit still they coming towards me, or by them without leave, or craving pardon: to disobey their lawfull commandments, counsell, and aduise, not to loue and reuerence them, to ieast at them, to reuile or speak ill of them, to gainsay the without great submission: to checke or controll them: all treason and rebellion. The contrarie is commanded.

Q. What is the sixth commandment?

A. Thou shalt doe no murder.

Q. What doth this commandment teach you?

A. I must neither hurt nor hinder either mine own life, or the life of my neighbour: but by all meanes preserve the same. The occasion of this commandment, our impatiencie and vncharitable desire of reuenge.

Q. What things are hereby forbidden?

A. Want of loue, anger, malice, enuie, grudging, a frowning countenance, desire of reuenge, contention, railing, quarrelling, mocking, offensive ieasting, oppression, fighting, murder, any bodily hurt: to neglect to vse
meanes

meanes of health, recreation, physicke & chyrurgie, &c. or to hinder the same: not to stay contentions and seeke after peace. The contrarie is commanded.

Q. What is the seventh commandment?

A. Thou shalt not commit adulterie.

Q. What doth this commandment teach you?

A. I must not any way hurt or impair the chastity of my neighbour, but every way seeke to preserve the same. The occasion of this commandment was our lustfull and fleshy nature.

Q. What things are hereby forbidden?

A. Lustfull desires, fornication, adulterie, bawdrie, incest, rape, sodomitie, masturbation, buggerie, night defilements arising of evil thoughts, too much meate or drinke, with all occasions hereunto: idleness, wanton attire, a rolling eye, corrupt and vn honest talke, wanton songs, lascivious pictures, vnchaste plaies, mixt dauncing with gestures and acts not seemely, companying with wantonnesse, light punishment for adulterie: to forbid or hinder lawfull marriage: not to performe the dutie of mariage; man and wife to forsake one another, and not to dwell together; to abuse their libertie: not to fast or to vse a sparing diet. The contrarie is commanded.

Q. What is the eight commandment?

A. Thou shalt not steale.

Q. what

Q. What doth this commandment teach

A. That I must not any way hinder or diminish my neighbors goods, but by all means preserve and entreate the same. The occasion hereof was our covetous nature discontented with our present estate.

Q. What things are hereby forbidden?

A. Bilfering, robbing in any way to take or keepe that which is not ours unlawfully: by might, pretence of law, rafenage, false weights and measures, counterfeit coyne, excessive prizing of things above the value and honest gaine; things unprofitable to be sold, or unlawfull, as Church things, sacriledge, pawnes and bonds forfeit unmercifully exacted, usurie. Not to restore things found, borrowed, left but to keepe, not to give what thou hast promised, or by will is bequeathed: deceitfull and defrauding deedes of gifts, counterfeit bankrupts; to give what is not thine either in whole or part, with all occasions hereunto. Not to live contentedly, all covetous desires, idlenesse out of a calling, or lithernesse in it; needles expences in eating, drinking, apparel, sportings, which neither charitie, necessitie, nor Gods glorie compels vnto; all unlawfull trades hurtfull to Church and Common-wealth; Ingrossers, dycing and tippling houses, theaters, pipers, fiddlers and wizzardes. Not to harbour and relieue the poore, no gi-
uing

uing or lending after our habilitie, to holde backe wages, or not to giue sufficient to liue vpon. The contrarie is commanded.

Q. What is the ninth commandement?

A. Thou shalt not beare false witnesse against thy neighbour.

Q. What doth this commandement reach you?

A. That I must not diminish the good name or credit of my neighbour, whether friend or foe, knowne or vnknowne: but carefully preserve the same. The occasion of this commandement was our seditious nature.

Q. What things are hereby forbidden?

A. Lying in iest or earnest, backbiting, slandering, revealing secret infirmities and private offences before admonition, false witness, by adding or detracting in words or sense: to take a doubtfull matter in the worst part; with all occasions hereunto, envie, disdain, anger, selfe-loue, flatterie, dissimulation, to be too suspicious, to be readie to receiue a false report against our neighbour. The contrarie is commanded.

Q. What is the tenth commandement?

A. Thou shalt not couet, &c.

Q. What doth this commandement reach you?

A. That I may not haue once an vnlawfull lust to that which is my neighbours: but for euer thinke good towards him. The occasion of

this

this commandement was the frailtie of our flesh, which intermitteth the worke of the holy Ghost by sinfull fantasies.

Q. What things are hereby forbidden?

A. Lust and sudden motions against our neighbour, without consent which come from the corruption of nature: and also such as be offered by Satan, or man, so farre as we giue any way consent thereto: not to resist ill motions. The contrarie is commanded.

Q. Are these commandements a prayer?

A. No: but the summe of the law morall, teaching the righteousness of God, and shewing me my sinnes and cursed estate, and is a schoolemaster vrging to Christ: and therefore ought in order first to be preached, and then the Gospel shewing deliuerance and giueing grace withall.

Q. How must this law be obeyed?

A. Perfectly, willingly, and continually to God and my neighbour in thought, word, and deede: agreeing with Gods nature and our first estate by creation.

Q. Can you then keepe the commandements?

A. No: for I breake them alwaies, either wittingly or ignorantly, in committing euill or omitting my dutie: besides that I am guiltie of them by naturall corruption through Adams fall, before I can in my selfe either think, speak, or doe any euill.

Q. What is this breach of the law called?

A. Sinne,

A. Sinne, whereby the infinit iustice of God is iniured.

Q. What is then the reward of some sinne mortall or veniall in it selfe?

A. The infinit wrath of God and his vengeance for euer in this world and in the world to come.

Q. What are the punishments of sinne in this life?

A. In name slander, and shame; in goods losses; in his bodie hurts, aches, sickness; and all manner of aduersitie in this life, paueritie, famine, seruitude; barrennes, vntimely birth, and paine in bearing, pestilence, warre, mildew, blasting, vnseasonable weather, and all other corporall plagues. In the soule ignorance, madnes, an il conscience accusing, benumbed, dead or desperate; a heauie or stonie heart, disobedient wicked children, a disloyall wife or adulteresse, false friends, cruell aduersaries; to be suffered to fall into sinne, God taking away his grace, especially the sinne of whoredome, as a punishment for sinne. And lastly bodily death ordinarie or sudden.

Q. Comes alwaies afflictions as punishments for sinne?

A. Afflictions first came for sinne, but are also to trie our patience, faith, and constancie, to weane vs from our selues and the world, and to become conformable to Christ in persecutions: that Gods power and goodnes may
appears

appeare to vs: and these afflictions be called
fatherly chastisements of the godly to euery one
in his measure.

*Q. How may you perswade your selfe that aff-
lictions are chastisements, and not punishments of a
Iudge when they befall?*

A. If I can make a good vse of them, to
further me in godlines; els are they but fore-
runners of my eternall destruction, as they
be to the reprobate, that are not battered by
them.

*Q. What are the punishments for sinne after
death?*

A. The separation from God, losse of
heauen with the ioyfull companie of Angels,
Patriarks, Prophets, Apostles, Martyrs, and
Saints true professours of Christ for euer: to
be damned with the deuill, his angels, fiends,
with all the wicked accursed to hell, there to
be tormented vnspeakably without ende.

*Q. How must you escape this vengeance of
God?*

A. By no good deedes that I can doe, but
by Christ in whome I beleue, and is the merit
onely and wholly of my saluation, and without
whome my best thoughts, words, and deedes,
are abhominable before God, seeme they ne-
uer so holy in mine and mans iudgement.

*Q. Why then should you doe good workes, if
you can not nor may nor thinke to winne heauen by
them?*

A. I

A. I must doe good workes, because I am already elected to heauen. 1. To make it the more sure to my selfe, which is covenanted with God. 2. To shew my love and thankfulness to God for it, obeying his commandements. 3. To confirme the converted and winne others not yet called. 4. To stoppe the mouthes of the wicked, and to shame them by well doing, when they speake ill of vs. 5. To benefit one an other for our quiet peaceableness in church and common wealth.

Q. Are not then workes necessarie?

A. Yes verily, to such as wil haue assurance of saluation: for without workes, their knowledge, faith, love, fastings and prayer are in vaine.

Q. What is a good worke?

A. Whatsoever is done or spoken without doubting from the warrant of Gods word, of a true beleeuer in charitie and to Gods glorie.

Q. Though our good workes merit not, may we not yet thinke that they shall be rewarded?

A. Yes verily: for of his mercie he hath so promised to doe, both in this world and in the world to come.

Q. What is the blessing and reward in this life?

A. Increase of knowledge in Gods word: assurance that his gifts in vs are true graces, and not onely common fauours: all earthly blessings, a good name, wealth, honor, friends, and

and prosperous successe, so farre as it shall be
for Gods glorie and my spirituall safetie: with
deliuerance in al temptations, from presuming
or despaire in the battell with the deuill, the
world, and the flesh.

*Q. What is the blessing and reward after
death?*

A. Death it selfe is the passage to heauen,
where I shall haue with Christ and my God
and all the company therein, eternal ioy which
cannot be expressed: and whome I leaue be-
hinde me wife or children, God wil mercifully
prouide for them.

IV. part.

*Q. Now shew me what is the meanes you must
use to obtaine of God his blessings?*

A. Continuall, feruent, and faithfull pray-
er: by which I doe speake vnto God humbling
my selfe before him, confesse my finnes, desire
pardon, supplie in wants, continuance with
increase in all graces, necessarie maintenance
in this life, victorie ouer mine enemies, safetie
for the rest of Gods elect here, with thanks for
all his benefits.

Q. What is prayer?

A. It is a right request made to God for
such things as be lawfull.

*Q. What rule haue you to direct you in your
prayer aright?*

C.

A. The

A. The same which our Saviour Christ gaue his disciples, called the Lords prayer.

Q. Let me heare it.

A. Our father which art in heauen. &c.

Q. How many parts are there of this prayer?

A. Fowre: I. a preface: II. fixe petitions: III. a confirmation. IV. a conclusion.

Q. Which is the preface?

A. It is contained in these words, *Our father which art in heauen.*

Q. What learne you out of this?

A. 1. That a preparation must be made to pray. 2. It shewes the properties of true prayer.

Q. What must you prepare, to aske any thing at Gods hand?

A. 1. My minde to meditate of heavenly things before I set to pray, and vnderstand that its commanded and promised what I purpose to aske. 2. My heart to be drawne frō former passions a while to affect earnestly with feruencie that I will aske. 3. My words to be vnterred with the heart agreeing with the matter. 4. My behaviour to a holy reuerence considering Gods iustice and maiestie, and my wickednes and basenes. 5. My faith to apprehend as much as shall be necessarie. 6. My hope to wait without appointing God either the time, place, manner, or quantitie of the matter. 7. My will to vie afterwards all the honest means appointed to obtaine the same.

Q. What be the true properties of prayer?

A. 1. That it bein true loue: for we must

remember to pray for all our brethren not departed this life. 2. It must be made to God for him onely can we call heavenly father, neither to Saints or angels. 3. In the name of Christ through whom only he is our father by adoption. 4. In faith: for that he is a father and will not denie his children. 5. Without a carnall conceit of God, vaine babling, or wandering thoughts: for he is in heaven.

Q. Which be the six petitions?

A. Hallowed be thy name, &c.

Q. What doe these teach you?

A. The summe of all the things which I can lawfully aske at Gods hand for body or soule: whereof the first three concerne the glorie of God, and the latter three the good of man.

Q. Which is the first petition, and what desire you in it?

A. The first is, *Hallowed be thy name*: & I desire therein, as the ende of my creation, in the first place before my owne life and liberty that all my brethren in Christ may acknowledge God to truly, in his word and works, wherein all his attributes appeare, as letters of his name written, as in euery of our thoughts, wordes, and deeds, he may be highly worshipped and praised, according as the first and third commandements set downe.

Q. Which is the second, & what desire you in it?

A. The second is, *Thy kingdom come*: and I desire that he will sende vs the meanes,

thus to honour his name, his word and spirit, to know what, when, and how to worship, as the second and fourth commandements set downe: withall things that doe further thereunto, learned schooles, godly ministers, magistrates also zealous of his glory; that so he may taighe here in his Church establishing it amongst and in vs: confounding Satan, heresies, errors, and wicked reprobates, with all the kingdome of darknesse; that so the elect may be gathered, and Christ come to the last iudgement to giue vs his kingdome of glorie, and our daies of sinning haue an ende.

Q. Which is the third petition, and what desire you in it?

A. The third is, *Thy will be done*, and I desire, that as we haue the means to glorifie him, so here we pray to doe, not ours but his will, as all his commandements and word teacheth vs; and as the blessed Saints and angels doe it in heauen, heartily without hypocritie, willingly without grudging, readily without lingering, faithfully without sinister respects, joyfully without murmuring, and constantly without wauering vnto the ende.

Q. Which is the fourth petition, and what desire you in it?

A. The fourth is, *Giue vs this, &c.* and I desire, that he will provide those necessities for our bodies without which we cannot serue him: and that we may depend patiently vpon his

his providence, vsing diligent labour and all honest meanes to helpe our selues and others, with a minde contented with crosse, & thankfull for whatsoever he shall blesse vs with, without enuying others; or heauie care in our selues and want of charitie, for feare to want; or greedie couetousnes to possesse more then our father by honest meanes thinkes meete to bestow vpon vs.

Q. Which is the fifth petition, and what desire you in it?

A. The fifth is, And forgive vs our trespases, &c. and I desire, that he would forgive all of vs, friend or foe our sinnes, least they either hinder vs of the former mercies, or cause them to be taken from vs; and that he will perswade our consciences that we are forgiven, by giuing vs grace to forgive freely and forget those offences whereby in any thing, or any way our neighbours haue beene grievous vnto vs.

Q. Which is the sixth and last petition, and what desire you in it?

A. The sixth is, Lead vs not into temptation, &c. and I desire, that as he will pardon vs, so to giue vs the gift of continuance, he preserving vs, that though we be tempted, yet may overcome, and neuer fall againe any more from God, being deliuered from the deuill, the committing of sinne and from damnation.

Q. Which is the confirmation?

A. For thine is the kingdome, &c.

Q. What learne you by this?
A. I doe learne hereby two things: 1. that it is a reason, not to mocke God, but to stirre vp our affections, and to strengthen our faith in asking.

Q. How doth it this?
A. When it teacheth me to ascribe the kingdom to God our father, that is, dominion and right ouer all; and his power the greatest to compell all to doe, what he will, and as he will: and his glorie, which himselfe maintaines and we seeke aboue all.

Q. What is the second thing you learne?
A. 11. A thanksgiving and praising of God, which we ought to vie in the end, as the second part of prayer, which is done, in giving to God his owne, the rule, power, and glorie; which we desire him to manifest by granting our petitions, and we will acknowledge the same, not for a time, but for euer and euer.

Q. Which is the conclusion?
A. This word, Amen.

Q. What meane you by this word?

A. That I am perswaded, by the aforesaid reasons, that my request is granted; and shall be performed, as my father shall see it convenient for his and his glorie, in time and place. And therefore I say it is so, for you, that be, which is, Amen.

Q. What is a sacrament?

A. It

A. It is a visible signe and scale, with all the rites of invisible graces, commanded and ordained with a promise by Christ to be administered publicly in the Church, and to be administered publicly by a lawful minister, if it may be, with the preaching of the word; which doe represent and conueigh by proportion and relation in their present use invisible graces, first Christ & then all his benefits, for further assurance of the same things, which God hath made by the promise of his word unto a true believer, who is with Christ by the Holy Communion & made one.

Q. What mean you by Christ & all his benefits?

A. Whole Christ God and man, with his righteousness, iustice, holines, & freedom: who as he is Christ, one person of two natures, is truly said to be really present in the sacraments, not properly in his humanity, but by communication of properties.

Q. How may you be sure that you haue receiued these benefits by the Sacraments?

A. If I doe feele a dying to sinne & liuing in righteousness, getting strength, and also encrease therein daily, by the fruit of Christs death and resurrection, presented to me by them.

Q. How many Sacraments are there?

A. Two and no more, Baptisme and the Lords Supper.

Q. What is Baptisme?

A. It is the first sacrament in the new testament, by which such as are within the covenant

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nant, are washed, sprinkled, or dipped in the water, in the name of the Father, Sonne, and holy Ghost.

Q. What is the outward signe and rite?

A. Water and washing.

Q. What is the invisible grace?

A. The blood of Christ which cleanseth vs of all sinne, originall and actuall, past and to come.

Q. Are we then no more sinners?

A. Yes in our selues; for originall sinne stil is sinne in vs, but we are washed from it, because it shall not be imputed, nor any sinne els vnto me a true beleeuer.

Q. Who are to be baptized?

A. Not onely such as be of years, that can and doe testifie their faith: but also, Infants of either father or mother professing Christ and baptized: for the promise of saluation belongs to them and to their children.

Q. Is baptisme so necessary to saluation, that without it children cannot be saved?

A. It is necessary to all that may haue it, but not of necessity to such as cannot rightly come by it: for one they want, but the other els neglect and contempt thereof condemneth.

Q. How oft should we be baptized?

A. But once, for we may not be baptized againe after true baptism: for being once borne, we cannot be borne againe naturally or spiritually.

Q. What

Q. What is the Lords Supper?

A. It is the latter Sacrament in the new testament, whereby we are nourished and preserved in the Church to eternall life.

Q. What be the outward signes?

A. Bread and wine.

Q. What be the things signified?

A. The bodie and blood of Christ.

Q. What are the rites?

A. The actions of the Minister and receiver.

Q. What are the actions of the Minister?

A. 1. To take the bread and wine into his hands. 2. to blesse it. 3. to breake the bread, and powre forth the wine. 4. to offer & give them to the receiver.

Q. What are the actions of the Receiver?

A. 1. To take the bread and wine offered into his hand. 2. to eat the one and drinke the other, and so digest and concoct them, as that they feele nourishment to the bodie.

Q. What learnes you by all these actions?

A. I am assured, that the visible actions of the minister, doth represent the spirituall actions of God the Father to my soule, who hath decreed his Sonne and elected him the Mediatour, to haue his bodie broken, and his precious blood shed for me, being offered to all, but given onely to the true beleauer that can by the hand of faith take hold of him: who shewes as lively the vertue of his death to preserve

serue his soule, as the vertue of the bread and wine is felt to nourish the bodie.

Q. Is the bread turned into Christs bodie, and is the wine his very blood?

A. No verily: for then 1. it were no sacrament, 2. it is against reason, 3. against scripture, 4. against an article of our creede, 5. against the iudgement of ancient fathers true writings, 6. against the iudgement of reformed christian Churches, 7. against the opinion of holy martyrs that shed their blood for the contrarye. 8. it is against experience of our senses, that the bread should be flesh, or wine blood: neither is Christs bodie in, with, or about the same.

Q. Is there then no difference of this bread & wine from that which we use commonly?

A. There is no difference in the substance, but in the holy vse, being at that time set apart to be signes of Christs bodie and blood.

Q. May every one offer to receive that with?

A. No: but onely such as be fit, that both are able in knowledge to examine, and also by a good conscience will iudge themselves whether they be in any measure prepared thereunto: neither may the Minister admit of any other of his knowledge.

Q. What if you come vnprepared?

A. I am an vnworthy receiver, prouoking Gods wrath against me, and so eate and drinke my owne damnation.

Q. What

Q. Who are those that ought not to come?

A. Open impenitent sinners, fools, madde persons, children, all that be of yeares and yet ignorant, not beeing able to trie and iudge themselves.

Q. What be those things whereof you must trie and iudge your selves?

A. I. Of my knowledge, concerning my miserable estate through sinne, of Gods mercy and our deliuerance by Christ, and the vnderstanding of this sacrament. II. Of my beleefe in Christ, which I may doe by the creede. III. Of my repentance towards God, for old and new finnes, examined by his commendements. IV. Of my brotherly loue, which I doe poue to euery one, iudged by my forgiuing others, as I desire God to forgiue me, and my seeking to satisfie whō I haue offended of my knowledge either in word or deede.

Q. May any by omitting these duties be free from sinne, if therefore they will not receive the Sacrament with others?

A. No: for as to come vnprepared is damnation, so to neglect to prepare for any earthly occasion is a damnable estate, liuing in disobedience, void of repentance and charitie.

Q. Why doe you goe to the Lords supper?

A. I. To testifie my loue in obedience to God commanding. II. To strengthen my faith beeing weak. III. To maintaine & encrease brotherly loue amongst vs the members of

of Christ: and I V. to keepe a remembrance of his death till his second comming.

Q. How must you be exercised in the time of administration, and afterwards?

A. I must 1. meditate vpon the death and passion of Christ, how grievously I haue sinned. 2. Gods endlesse mercie. 3. the vnitic and fellowship that is amongst the true members of the Church with Christ, and one with an other: reioycing in heart and praising God therefore with the congregation. Afterwards 1. I must giue almes to the needy brethren, and doe other good workes of charitie in token of thankfulnessse, that day especially, for so great mercie. 2. Grow from thenceforth in obedience, faith, and vntained loue to our liues end.

Q. Can you briefly shew me any rules to be obserued, that you may doe so?

A. I. Euery morning before other busines I must 1. thanke God for my safetie. 2. desire pardon of sinne. 3. Gods further protection against ghostly and bodily enemies.

I I. I must know that, that day, and all other times after giuen me to liue in, are for more earnest repentance, encrease of knowledge, faith, and practise of godlines: and therefore of these continually I must be mindfull, setting some part of the day aside for reading, hearing, or meditating vpon heavenly things: that the vanities of the world shott and vncertaine carrie me not away.

III. I must haue some particular calling to keepe me from idlenes, both honest & profitable to others, to which 1. I must betake me speedily that no time be lost. 2. to doe therein as I would be done vnto. 3. to seeke first in my labour Gods glorie, my owne good with my neighbours profit. 4. labour therein painfully and constantly, in aduersitie vsing good meanes hoping for prosperitie, in prosperitie neglecting no humble duties for feare of aduersitie. 5. my present estate I must account it euer the best for me and Gods glorie. 6. I must not feare to speake where God and charitie requireth, sparing from idle expences, and onely lay vp for the time to come whatsoeuer shall remaine, when I haue discharged necessarie duties honestly and religiously.

IV. I must recreate my selfe sometime from my wearisome labour, when I see neede, which must be 1. at times conuenient. 2. in things lawfull. 3. short, delightfome to the minde and healthfull for the bodie. 4. to make me more chearefull to returne to labour, and not to draw me to loiter and to idlenes no end appointed to man nor beast.

V. I must warily see to mine owne waies. I. My thoughts and heart must 1. be far from vnlawfull affection. 2. vpon lawfull things on earth moderate, and no more then needes. 3. vpon god and heauenly things often, feruently, and reuerently. 4. that I strue against selfeloue,

loue, thinking of my selfe basely, and waxe by more and greater gifts the more humble, and lesse enuious. 5. On others I must thinke highly, and charitably, iudging well without suspicions what I heare or see good in them, receiuing it with ioy; and hoping of better what I see or heare to be ill in them, taking doubtfull words or deedes from them in the better part. II. My eyes must be shut against objects of sinne, that they let them not in to my heart, to stirre vp ill motions: but quicke to obserue every good example and occasion to goodnes. III. My eares must be exercised in hearing the truth, good counsels, friendly admonitions and godly exhortations, but shut against flatterie, lyings, slander, filthie and wicked speeches. IV. My tongue must keepe silent, vnlesse with cause and conuenient time and place be to speake. In speaking the matter must 1. be gracious to profit the hearers, and necessarie. 2. in wisdom regarding circumstances. 3. in sinceritie from the heart. 4. speaking of God and his word it must be religiously and ioyfully; of our selues modestly: of others louingly. 5. to praise moderately without contempt; to dispraise meekely shewing loue, to be constrained by necessitie rather then of will to speake of other mens faults, expressing sorrow in ytering. 6. to speake well of men in absencc, what good we know of them, and to defend them; and in presente with-

without flatterie. 7. to use few words and effectuall to the matter without tediousnes. 8. not to talke of needelesse matters, or which concerne ys not, as busibodies, neither of any thing against religion, charitie, common good, or chastitie. V. My behauiour, 1. it must be lowly to superiours, 2. gentle to inferiours, and 3. louely to familiars. VI. My apparrell it must be first for necessitie, and then for honest decencie, as we are able, and agreeing with our calling. VII. My diet must be 1. sparing, ordinarily a kinde of fasting, rather then a feasting. 2. taking my foode with hunger and thirsting. 3. at seasonable howers. 4. that thereby 1. my strength may be maintained and encreased, 2. my meditation and deuotion nothing hindred. 5. that we prepared in the beginning may feele a necessity and pray to God, and in the ende sufficient refreshing and may thanke God.

VI. I must take heede what companie I keepe with, 1. that I make my familiars none but honest and religious. 2. that they be my equalls in estate and place, not superiours, to auoide suspition of pride; nor too much inferiour least it bring contempt. 3. that of these, not many but one of all I warily, deliberately, and with much triall I choose my secret friend. 4. that in going or keeping with any, I must euer purpose either to doe good, or receiue some.

VII. At

VII. At night the time of rest, 1. I must call to minde Gods benefits received, either by preventing euill, or bring good vpon me to thanke him. 2. recount what I haue done, either in euill to repent, or what good I performed to iudge either of my encreasing or decaying in grace, sorrowing more for the duties omitted and sinnes committed, then ioyful of any good done. 3. In taking rest I must commit my selfe to God first by a deuout and faithfull prayer, as thinking no more to rise. 4. to haue my last thoughts of heavenly things by committing or recalling somewhat to mind of that I haue either heard or learned out of Gods word. 5. that I take sleepe to refresh nature, and not to satisfie slothfull flesh.

VIII. And last is, that all the week long I remember so to labour in my calling and dispose of my ordinarie busines, that I be prepared for the Lords day to keepe it holy: but especially at the ende of the week, that so when it comes, I may neither by them breake it or be hindred. Thus liuing to God holily, to my neighbour charitably, and towards my selfe soberly, my conscience shall be comforted, my weake brethren strengthened, the strong confirmed, the wicked made ashamed, the deuill confounded, and God greatly glorified.

Q. Can you now shew me which are the duties that either ioyntly in all, or severally in some, euery one are in especiall bound to doe, besides the *generall*

generall duties of euery Christian?

A. Yes, & they are these five, 1. of subiects.
2. of people to their pastours. 3. of man and
wife. 4. of parents and children. 5. of ma-
sters and seruants.

*Q. What is the dutie of Subiects towards
their Princes?*

A. A subiect must loue and honour his
Prince, obeying all his lawfull and wholesome
lawes agreeing with Gods word, paying all
tributes and subsidies, yeelding bodie and
goods faithfully to maintaine his safetie, and
not for feare, but of conscience: to pray for
him heartily to continue & encrease in good-
nes and godlines, & to amend what is amisse
in him: and to liue godly towards our hea-
uently King, that he may blesse our earthly go-
uernours.

*Q. What is the dutie of Princes towards their
subiects?*

A. Their duties are to imbrace true religi-
on, to maintaine it with the true professours
thereof, as nursing fathers and mothers of
Christs church: to destroy idolatrie, heresies,
errours, and schismes, punishing the open
contemners, and searching out the secret ad-
uersaries thereof to reforme them by correcti-
on, or to remooue them by iustice: to appoint
fit pastours otier Churches: to heare them,
and themselues to obey readily the word of
the Lord: to exhort their people to repen-

tance and praier by edicts in publike calamities: to build, mende, or cause fit and decent places to be erected and well maintained for the publike exercises of religion: to ordaine magistrates godly and zealous onely to cut downe the wicked, and preserue and reward the good: to fight for the libertie of their cuntry; and to doe all things to further the peace of the Church, and quiet estate of the common wealth, as one desirous to be reuerenced rather through loue, then obeyed by feare.

Q. What are the duties of parishioners to their pastours and teachers?

A. They ought to giue them double honour, all dutifull reuerence, honest and sufficient maintenance: to heare them at all times gladly, receiuing them as the Lords messengers; to loue them as their spirituall fathers; to pray to God daily for them, to giue them wisdome, vtterance, and deliuerance from their foes, that the word may be effectually by them to our hearts, and receiue rooting and get free passage amongst vs: to defend their good causes, by counsell, raising friends, and giuing maintenance, that on our part nothing be wanting, that they through our default faint not.

Q. What is the dutie of the Pastour to the parishioners?

A. To teach, reprobue, correct, instruct them instantly in season and out of season, with

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with all long suffering, some suckling with milke as yong and tender babes, some feeding with strong meate, as those that are of greater knowledge, that none depart ignorant for want of teaching, nor any erronious for want of directing, nor vicious for want of reproofing, nor weake for want of strengthening, nor slidebacks for want of recalling againe, nor any sluggish for want of exhortation, nor desperate for want of comforting; that so he may auoide that woe which is pronounced against such as either cannot, or will not performe this dutie with diligence.

Q. What is the generall dutie belonging to man and wife together equally?

A. To forsake father and mother to dwell together in mutuall and equall loue, without iealous suspicion: to be faithfull in heart, bodie and goods one to the other, giuing due beneuolence: to haue one affection of ioy & sorrow for either of others prosperitie or aduersitie: to tell either to other their infirmities and to beare them patiently; to haue a like care either to other, and for their children and familie; that they may lue in peace and loue all their life long.

Q. What is the particular dnetie of the husband towards the wife?

A. To loue, cherish, and decently to maintaine her after his calling and habilitie, as his owne flesh: to gouerne her in wisdom, to

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ne/wad
of brame
fig-rom
tion
wile*

command her in the Lord : to teach her willingly, and admonish her gently of her faults without anger or bitterness, as speaking to a fellow companion, and not to a servant. To defend her against iniuries offered, not to suffer her maids or servants to contemne her. To receive and not reiect her godly and profitable aduise, willfully crossing it to offend her: not to denie her lawfull requests.

Q. What is the dutie of the wife to her husband?

A. To preffer her husband before all other in her loue and liking: to feare, honour, & obey him in word and deed, what he commaunds in the Lord as vnto the Lord, not to do her will without his assent: to be willing & to desire to be taught of him, and to haue all things disposed by him, as the head: to gouern her tongue both at home to maintaine peace, and abroad either of his, or other mens matters, that hee come not to trouble: to keepe home diligently, to see to the waies of her household, to teach her maids and see them exercised with her selfe, in hufwiferie and painefull labour: to liue modestly in attire after her husbands power and wil, without discontentment, to be giuen to good works, as one professing the feare of God.

Q. What is the duties of parents towards their children?

A. Naturally to nourish them as their owne

owne blood and bones with meate and appa-
rell without wantonnes or vanitie: to instruct
them from their infancie with knowledge of
religion, by teaching, reproving due correcti-
on, and their owne example going before in
word and deed: to pray earnestly to God for
them in vsing meanes. To keep them in awe
and all subiection towards them, and others
their betters whosoever: to draw them to a ha-
tred of all sin and vaine exercises, and to bring
them to a loue of vertue, observing how they
profit therein, to traine them vp in the civill &
comely manners laudable in their cuntrey: to
keep them from lewd companie and idlenes,
and to bring them vp in learning, and good
traids to get their living and to honour God
in; as they shalbe thought fitt for, themselves
willing vnto, and their parents able. To pro-
uide for them honest maintenance, & in time
and place to marrie them, as they shal obserue
the gift of chastitie in them more or lesse:
which they are most carefully to marke and
inquire into: for the speedie avoyding of sin,
and the continuance of their posteritie, howe
poorely so euer they shall liue.

*Q. What is the duetie of children towards
their parents?*

*A. To receiue their instructions, conn-
sells, commaundements, and louing correcti-
ons obediently in the Lord: to speake and be-
haue themselves all waies and in all places*

*Exort
mistrad*

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mistrad*

Especiall duties.

The fifth part.

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towards them lowlie and reverentlie, bee they neuer so poore, as if they were welthie and in authoritie: honoring and louing them in their hearts, readily succouring their necessities, and praying to God for them: as they desire God to blesse them with obedient children and long life: not to contract, marrie or doe any thing without their parents foreknowledge, and their consent, if it may iustly bee procured.

Q. What is the duetie of maisters to their seruants?

A. To see they be taught the feare of god such as bee godlie to keep them, and others that will not bee reformed to remoue them, to vse moderatelie their authoritie ouer them, commanding honest and supportable labour, giuing them rest and times of recreation, meat and drinke wholesome, with wages sufficient: reprobuing and correcting their offences with discretion, pitie and desire of their amendment, putting away bitter threats and reuelments. To teach them in their trade or science faithfullie without fraude delaying or concealing: to heare them speake wherin they may lawfullie advise them. To pay what they promise, and not suffer a good seruant to goe unrewarded liberallie. To vse them alwaies as children and brethren with them in Christ.

Q. What is the duetie of seruants towards their maisters?

A. To

A. To account them worthe of all honour: not to despise them: but to be obedient to all their commaundements in the Lord: to reverence them in word and outward behauour: to doe their busines hartlie in the feare of God, willinglie, faithfullie, diligentlie, frugallie with discretion aswell in their absence, as presence, as their owne busines: not to be lewde, decentfull, either; to beare checks, and corrections patientlie, not answering againe, or running away, though not deseruing rebukes; and maisters bee vniustlie offended, and bee froward: knowing that a reward is with the Lord Christ. To whom in all things bee praise giuen of all men, for euer and euer, Amen.

A SHORT EXPLANATION

*of the Lords prayer, Creede, and ten Com-
mandements, and Sacraments, to bee
learned of the ruder sort, made
into prayers.*

The Lords prayer explained.

O OVR Father which art in Heauen, I thy sonne and seruant in thy onely sonne Iesus Christ my Sauour, assured thereof by thy good spirit, do hartlie desire thee, as I am made, redeemed and sanctified to praise thee, giue vs thy children grace to acknowledge

thee onely the true God, and to worſhip thee
 in thought, word, and deed, in thinking moſt
 reuerently of thee, thy word, and workes,
 wherein thy wiſedome, mercie, and iuſtice
 doeth appeare: and that wee may ſeek thee
 glorie, before our priuate good: yea to prefer
 it before life or libertie, friends, wealth, or au-
 thority; that ſo thy name by vs may be hallowed.
 And becauſe we haue no power, nor knowe
 the meanes of our ſelues to ſerue thee, let thy
 kingdome come, giue vs thy word to be preach-
 ed faithfully and painefully among vs, with
 thy holy ſpirit to work inwardly in our heart,
 faith, feare, hope, and loue, with all heauenly
 graces, that we may become thy ſubiects, and
 heires of thy kingdome Grant vs true and di-
 ligent teachers, and zealous gouernours, ma-
 king our hearts free to further them by aiding
 with body and goods: that Sathan, Antichriſt,
 heresies, errorrs, vice, ſchiſmes, may be vtterly
 deſtroyed, and our ſoules ſaued in the day of
 Chriſt: which daie (Father of heauen) we de-
 ſire thee to haſten, that we may ceaſe to ſinne
 againſt thee any more. In the meane ſeaſon,
 thy will be done in earth as it is in heauen: make
 vs to forſake our ſelues, and all worldly vani-
 tie, doing nothing but what thou commaun-
 deſt, and all that thou doeſt will vs to doe,
 heartily, ioyfully, readily, faithfully, and with
 a conſtant heart, as thy Saints and Angels in
 heauen performe it. And becauſe our corpo-
 rall

kingdome
 com. giue
 vs thy word

all bodies deſire neceſſarily ſuſtenance without which we cannot ſerue thee, *Giue vs this day our daily bread*, by thy fatherly prouidence and wiſdom, in mercy bleſſe our daily labour to get ſufficient maintenance, meat, drinke, & cloathing, that we may be able to doe thy wil, giuing vs health, peace, and libertie, friends, & helpers: let neither care nor coueteouſneſſe oppreſſe vs, but wholly commit our ſelues to thy faithfull prouiding for vs. And (good father) *forgiue vs our treſpaſſes*, let not our ſinnes either hinder or depriue vs of thy mercie, we confeſſe we haue ſinned by originall corruption, and daiely ſince our birth in thought, word, and deede, ſo as its thy mercie we are not damned for euer: but thou art mercifull in Chriſt Ieſus, and for his ſake pardon vs, as thou haſt promiſed, and perſwade our conſciences that we are forgiuen, by giuing vs grace to forgiue them that treſpaſſe againſt vs. And in this thy fauour, honouring, hearing, obeying, beeing protected and freely pardoned of thee, giue vs power to continue, and *lead vs not into temptation, but deliuer vs from all euill*, that in temptation inward or outward we may neuer be vanquiſhed, but euer ouercome. Which we deſire (O father of heauen) as thou haſt all rule and power, and maiest haue glorie and praiſe of vs for euer and euer, as we are in dutie bound, for our election, creation, redemption, iuſtification, ſancti-

ſanctification, for all earthly benefits, and ſpi-
rituall comforts, and the certaine hope of e-
ternall glorie, to which (O father) bring vs, &
that for Chriſt Ieſus ſake our Lord and onely
Saviour, Amen.

AN OTHER PRAIER FOR

the gift of faith, containing the Articles

of our beleefe.

O Heavenly father from whome all good
gifts come, I pray thee in thy mercy
through Chriſt Ieſus my Saviour, to grant me
the gracious gift of a ſound iuſtifying faith,
which we neither haue nor can haue by na-
ture, that I may belecue in thee O God only,
the Father Almighty, maker of heauen and
earth, and alſo in Ieſus Chriſt thy onely ſonne
and our Lord, which was conceived by the
holy Ghoſt, borne of the virgin Marie, ſuffe-
red vnder Pontius Pilate, was crucified dead
and buried, that deſcended into hell, and roſe
again the third day and aſcended into hea-
uen, and there he ſittes at the right hand of
thee (O God) father Almighty, from whence
he ſhall come to iudge vs all both the quicke
& dead. And that I may belecue in the Holy
Ghoſt, and that there is a Catholike Church, a
Communion of Saints, the forgiueneſſe of
finnes, and the reſurrection of the bodie, and
life euerlaſting; that ſo I may be truly per-
ſwaded

Handwritten notes in the left margin, including the word "Amen" and various initials and numbers.

swaded of thy fatherly prouidence ouer me,
and what Christ hath done, that its for my de-
liuerance, and the holy Ghost to be my com-
fort and assistance beeing a member of the
Church, and making me effectually partaker
of all the priuiledges thereof to my endlesse
ioy and blisse: which O Father eueralting
giue vnto me I beseech thee, and that for my
Redeemers sake Iesus Christ our Lord, A-
men.

A P R A I E R F O R O B E D I -
ence to Gods will expressing thereby thank-
fulnesse for his mercies, containing

the 10. Commandements.

O Lord our God, I thy humble seruant,
that doe owe all dutifull obedience to-
wards thee, and am made partaker of mani-
fold benefits for bodie and soule, which thou
by the blood of Christ thy onely sonne, hast
deliuered from that eueralting bondage,
which by corruption of nature I was held in,
and from eueralting death which I was sub-
iect vnto by daily breaking of all thy coman-
dements: I beseech thee giue me grace now
and euer hereafter to haue no other gods but
thee, neither to make to my selfe any grauen
image, nor the likenesse of any thing in heauē
aboue or in the earth beneath, nor in the wa-
ter vnder the earth, to bowe downe to them

or

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R

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mildred

or worship them. Nor that I take the name of thee my Lord God in vaine: Remembring to keep holy the Sabbath day, and to labour fixe daies, doing all that I haue to doe: but in the seuenth daie, which is the Sabbath of thee O Lord my God, giue me grace to doe no manner of worke: And that I may honour my father and my mother, neuer to commit any murther, neither adulterie, nor to steale, nor to beare false witnesse against my neighbour, nor to couet my neighbours house, nor his wife, nor his seruāt, nor his maid, nor his ox, nor his asse, nor any thing that is his. That so I may doe alwaies my dutie to thee O God, al the daies of my life, beleeuing, fearing, worshipping, giuing thanks, and louing thee with all my heart, with all my mind, with all my soule, and with all my strength. And louing my neighbour friend or foe, euen as my selfe, to doe to all men as I would they should doe to me: to loue, honour, and succour my father and mother, to honour and obey the Queene and her ministers, to submit my selfe to all my gouernours, teachers, spirituall pastours and masters, to order my selfe lowely and reuerently to all my betters: to hurt no bodie by word nor deede, to be true and iust in all my dealing, to beare no malice nor hatred in my heart, to keepe my hands from picking and stealing, and my tongue from all euil speaking, filthy talking, lying and sclaundering, to keepe

I take the
name of
the Lord God in
vaine
remembring to
keep holy
the Sabbath
day, and
to labour
fixe daies
doing

keepe my bodie in temperance, sobernesse, & chastitie, from pride, gluttonie, drunkennesse, and whoredome: neuer to desire other mens goods, but to learne willingly any good, and to labour honestly to get my owne living with sweat of my browes, and to doe my dutie in that estate of life, whereinto it hath pleased thee to call me, that thou maiest be glorified; my duties discharged, my conscience comforted, my brethren wonne or confirmed, and the mouthes of all the wicked stopped: which (O Father) vouchsafe to graunt me for thy great goodnesse sake, and thy beloued sonnes sake Christ Iesu, to whome with thee and the holy spirit, be all praise and honour giuen by me and all thy Saints this time and for euermore, Amen.

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of bramp*

A PRATER CONTAINING the doctrine of the Sacra- ments.

OH heavenly father, that hast mercifully giuen me not only the word to teach me faith and obedience, but also two sacraments, outward signes and seales of inward graces, Christ and all his benefits: giue me wisdom to waigh and acknowledge the benefit, & thankfully vse the same: beseeching thee as by baptism I am receiued into the Church, and by water outwardly am washed, so let it seale the assurance

T. C. 100

For my beginning god be my
 friend will grace and mercie afford

assurance of the purging, of my soule from
 sinne by Christs blood, & appeare outward-
 ly, thy holy spirit killing in me corruption, &
 stirring me vp to holinesse of life, reioycing
 in my newe birth, and growing more and
 more therein daily, that so I may prepare my
 selfe in knowledge, in true repentance, heartie
 loue, and a sound faith, to come and be parta-
 ker of the Lords supper, the other sacrament,
 to nourish me vp in the same, where by the
 signes of bread broken, wine powred out, ta-
 ken and giuen, Christ my Saviour with his
 benefits is offered, that gaue his bodie & shed
 his blood for me. Now (Lord) as by my hand
 I take the bread and wine, and with eating and
 digestion receiue also the strength to nourish
 my bodie; so, I pray thee giue me faith to ap-
 ply Christ with his merits, that I may feele the
 vertue thereof to nourish my soule: that I may
 not be vnprepared, least I eat or drinke my
 owne damnation in handling such holy my-
 steries: neither let me contemne or neglect to
 be partaker, when by the Church thou dost
 call me, but obediently and thankfully com-
 municate with my brethren to strengthen my
 faith, encrease mutual loue, shewing our obe-
 dience, and Gods mercie in Christs death, til
 he come to iudge vs al, which (O Father) ha-
 sten and that for Christs sake, Amen.

O Lord blesse vs and saue vs, Lord make
 thy face shine vpon vs and be merciful
 vnto

unto vs, & Lord lift vp thy countenance vpon
vs and grant vs thy peace which passeth all
vnderstanding, and keepe our hearts and
mindes in the knowledge and loue of thee, &
thy sonne Iesus Christ our Lord; & the bles-
sing of thee O God Almighty, the father,
sonne, and holy Ghost be with vs, and dailey
rest vpon vs, with all the elect people, from
hence forth for euermore, Amen.

C E R T A I N E

Psalmes gathered out of Da-

uids Psalmes, as they be already

set in meeter.

A psalme for the Church.

Psalm 80.

THou Heard that Israel doest keep,
giue eare and take good heed,
which keepest Ioseph like a sheep,
and doest him watch and feede. *Pf. 94. 14.*

O Lord of hostes returne againe.
from heauen looke betime,
Behold and with thy helpe sustaine,
this poore vineyard of thine.

Thy plant I say, thine Israel, *vers. 15.*
whome thy right hand hath set:

The same which thou doest loue so well,
O Lord doe not forget.

Let

Psalmes.

Let thy right hand be still with them, *Ps. 124.*
 whome thou hast kept so long, *Ps. 124.*
 And with the sonne of man, whome thou
 to thee hast made so strong, *Ps. 124.*
 O thine owne flocke doe thou defend, *Ps. 124.*
 with strength and stretched arme, *Ps. 124.*
 The sonnes of Iakob that descend,
 and Iosephs seed from harmes, *Ps. 124.*
 Thy people and thine heritage, *Ps. 124.*
 Lord blesse, guid, and preferue,
 Encrease them Lord, and rule their hearts,
 that they may neuer swarue.
 So we thy flocke and pastures sheep, *Ps. 124.*
 will praise thee euermore, *Ps. 124.*
 And teach all nations for to keepe,
 for thee like praise in store.

*A psalme and praier for the Queene
 Maiestie.*

Lord giue thy iudgements to the Queene,
 therein instruct her well, *Ps. 124.*
 And in her heart and kingdome eke,
 Lord let thy iustice dwell, *Ps. 124.*
 That shee may gouerne vprightly, *Ps. 124.*
 and rule thy folke aright, *Ps. 124.*
 And so defend through equitie,
 the poore that haue no might, *Ps. 124.*
 And let the mountaines that are hie, *Ps. 124.*
 vnto her folke giue peace, *Ps. 124.*
 And eke let little hils apply, *Ps. 124.*

In iustice to increase.

That shee may help the weak and poore: *v. 4.*

with aid and make them strong:

And eke destroy for euermore,

all those that doe them wrong.

Lord make the Queene vnto the iust, *v. 6.*

like raine to fields newe mowne:

And like to drops that lay the dust,

and fresh the land newe sowne.

In trouble and aduersitie, *Pf. 20. 1.*

O Lord God heare her still:

Thy maiestie, O Jacobs God,

defend her from all ill.

And send her from thy holy place, *v. 8.*

thy helpe at euery need:

And so in Sion stablish her,

and make her strong indeed.

The Lord will his annointed saue, *v. 8.*

I knowe well by his grace,

And send her health by his right hand

out of his holy place.

For why the Queene doth strongly trust,

in God for to preuaile,

(Pf. 21. 7.)

Therefore his goodnesse and his grace,

will not that shee shall quaille.

Be thou exalted Lord therefore, *v. 13.*

in thy strength euery houre,

so shall we sing right solemnely,

praising thy might and power.

*A psalme for knowledge of
Gods word.*

Seeing thy hands hath made me Lord,
to be thy creature, *Ps. 119.*
Grant knowledge likewise how to learne,
to put thy lawes in vre.
I am a stranger in this earth,
wandring now here, now there,
Thy word therefore to me disclose,
my footesteps for to cleare.
Grant me the knowledge of this lawe,
and I shall it obey:
With heart and mind and all my might,
I will it keepe I say.
Thy humble seruant Lord am I,
grant me to vnderstand,
How by thy statutes I may know
best, what to take in hand.
Instruct me Lord in the right trade,
of thy statutes diuine,
And it to keepe euen to the end,
my heart will I incline.
Teach me once throughly for to know,
thy precepts and thy lore:
Thy workes then will I meditate,
and lay them vp in store.
My hands will I lift to thy lawes,
which I haue deerely sought:
And practise thy commandements,
in will, in deed, in thought.

And while the breath within my brest,
doth naturall life preserue,
Yea till this world shall be dissolud,
thy lawe will I obserue.

*A psame requiring Gods mercy with
confession of sinne.*

I Lift my heart to thee, psal. 25.
my God and guid most iust:
Now suffer me to take no shame,

I lift my heart

for in thee doe I trust.
With mercy me behold,
to thee I make my mone,
For I am poore and desolate,
and comfortlesse alone.

The troubles of my heart,
are multiplied indeed.
Bring me out of this miserie,
necessitie and need.

By me come

Now for thy holy name,
O Lord I thee intreat,

and I pray

To grant me pardon for my sinne,
for it is wondrous great.

by your H. W. 1578

Behold my pouertie,
mine anguish and my paine,
Remit my sinne and mine offence,
and make me cleane againe.

Do it for me

Thy mercies manifold,
I pray thee Lord remember,
And eke thy pittie plentifull,

My loving Lord

Do it for me

for they haue bin for euer,
 Remember not the faults,
 and fraikie of my youth,
 Remember not howe ignorant,
 I haue bin of thy trueth.
 Nor after my deserts,
 let me thy mercie find,
 But of thine owne benignitie,
 Lord haue me in thy mind.
 Preserue and keepe my soule,
 and eke deliuer me,
 And let me not be ouerthrowne,
 because I trust in thee.

*A psalme intreating God for his
 grace to liue well.*

BEhold my hearts desire is bent, *ps. 119.*
 thy lawes to keepe for me,
 Lord strenthen me so with thy grace,
 that it performe I may.
 O lord out of my mothers wombe, *ps. 22.*
 I came by thy request,
 Thou didst preserue me still in hope,
 while I did sucke her brest.
 I was committed from my birth,
 with thee to haue abode:
 Since I was in my mothers wombe,
 thou hast bin euer my God.
 Then as in youth from wanton rage, *ps. 71.*
 thou didst me keepe and stay.

For

O Lord preferue me from those men,
 whose doings are not good;
 And set me sure and safe from them,
 that thirsteth after blood.
 O in thy paths that be most pure, *ps. 17.*
 Stay me Lord and preferue:
 That in the way wherein I walke,
 my steps may neuer swarue.
 So shal I stop the slaunderous mouths, *ps. 119.*
 of lewd men and vniust:
 For in thy faithfull promises,
 stands my comfort and trust.
 That here within thy holy place, *ps. 27.*
 my life throughout may dwell,
 To see the beutie of thy face,
 and view thy temple well.
 Which one thing I of God require,
 that he will not denie;
 For which I pray and will desire,
 till he to me apply.
 That I thy strength and might may shewe,
 to them that now be here;
 And that our seed thy power may know,
 hereafter many a yeare.

*A psalme expressing Gods goodnesse to such
 as serue him uprightly.*

MArke and behold the perfect man, *ps. 37*
 how God doth him increase;
 For the iust man shall haue at length,

great

great ioy with rest and peace.
 Full many be the miseries,
 that righteous men doe suffer,
 But out of all aduersities,
 the Lord doth them deliuer.
 Though he doe fall yet is he sure,
 not vtterly to quaille,
 Because the Lord stretches out his hand,
 in neede and doth not faile.
 They shall not be discouraged,
 when some are hard beset,
 When other shall be hunger-bit,
 thy shall be clad and fed.
 The angel of the Lord doth pitch
 his tents in every place,
 to saue all such as feare the lord,
 that nothing them deface.
 Be merrie therefore in the lord,
 ye iust lift vp your voice,
 And ye of pure and perfect heart,
 be glad and eke reioyce.
 For louing kindnesse of the lord, *ps. 103.*
 with his shall euer stand,
 Their childrens children doe receiue,
 his righteousnesse at hand.
 Young haue I beene and nowe am old
 yet did I neuer see,
 The iust man left, nor yet his seed,
 to beg for miserie.
 As for transgressours, woe to them,
 destroyed they shall all be,

Psalm.

God will cut of their budding branches
and rich posterity.
On God the world all hearts delight
and looke what thou wouldst have
Or els canst within all the world
thou needst it not to chide
Nowe praised be the lord for that
he hath moved such grace
From daie to daie he is the God
of our health and solace
He is the lord from whom alone
saluation cometh plain
He is the God by whom we scape
all danger death and pain
All praise therefore O Lord of hosts
to thee now and for aye
Through sie, and earth, and all the coast
amen, amen, amen

FINIS.

In the beginning of the day I had written great
deal but you I have now given up. I have
I will spare you to read and a great deal of
myself and I will write to you and I will
I hope that you will not find me
wasting my time

Yours and
M. D. 11/11/11